

# Messenger of Peace.

"GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL TOWARD MEN."

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FOR THE MESSENGER OF PEACE.  
MATTHEW XXV. 31

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he set upon the throne of his glory. 32 And before him shall be gathered all nations; and he shall separate them one from another as a shepherd divideth his sheep from the goats." 33, and 34.

*Quest.* What time is meant, when the Son of man shall come, in verse 31.

*Q.* What is meant by separating them, and what the difference of characters separated; as in verse 32?

*Verse 46.*—"And these shall go away into everlasting punishment: but the righteous into life eternal."

*Q.* What is the true meaning of the last verse? And what is here meant by everlasting punishment, and life eternal? And to whom does each apply? And when will either end?

Show the everlasting punishment here mentioned does not apply to the wicked after death, or that it will ever come to an end, and when: and I will renounce the belief that the wicked will be finally and eternally punished in eternity.

L. W.

With pleasure we comply with the wishes of our friend L. W. and attempt an explanation of the important passage which he has presented for our consideration. We well know, that this portion of scripture is much relied on by the believers in endless misery, as furnishing positive proof in support of that doctrine, and that it is considered by them as a strong fortress, which defies all the arguments of Universalists. The importance then of this passage, to those who are determined to maintain and defend the doctrine of everlasting woe, will naturally induce them to dispute every inch of ground, nor will they yield until compelled by dire necessity. Our friend says, if we can show that the expression, "These shall go away into everlasting punishment" does not apply to the wicked after death, or that it will ever come to an end, and when; he will renounce his belief in endless misery. We feel persuaded that we shall be able to show him, that the text does not apply to the wicked after death, by proof clear and explicit; and we are happy in this instance, in addressing ourselves, particularly, to a person of literary acquirements, who will be able to see the force of the argument, and detect any incorrect conclusions drawn from the premises laid down. And should he discover any error in our reasoning, or deficiency in the proof presented, he will confer a favor by pointing out the error and showing us that what we considered as proof, was not sufficient to convince, a fair candid and impartial juror, bound to decide the fact according to evidence, rather than from preconceived opinion formed from

the rumors that have floated around him and given a bias to his mind.

*Q.* What time is meant, when the Son of man shall come, verse 31?

*Answer.* When he should appear in judgment against the Jews at the destruction of Jerusalem. At which time the dispensation of the Mosaic law closed, the levitical priesthood was abolished, and the house of Israel scattered abroad, ceased to enjoy the privileges of a distinct and separate nation.

*PROOF.* *First.* We refer to the introduction of the Saviour's discourse which commenced with the 24 Chapter, and closes with the 25. The discourse was introduced in the following manner. The disciples came to Jesus, for to shew him the buildings of the temple. Having done this, Jesus said unto them, "See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." After this Jesus having seated himself on the mount of Olives, the disciples came unto him privately, saying, "Tell us, when these things shall be? and what shall be the sign of thy coming, and of the end of the world." Two questions are presented by the disciples for Jesus to answer. First, what shall be the sign of thy coming, and *Secondly*, and of the end of the world. On this Bishop Newton observes.

"In this plain manner our Saviour, now drawing near to his fatal hour, foretold the absolute ruin and destruction of the city and temple. The disciples were curious to know more of these events, when they should be, and how they should be; but yet thought it not proper to ask him at present, the multitude probably still flocking about him: and therefore they take an opportunity of coming unto him privately, as he was sitting upon the mount of Olives, from whence was a good prospect of the city and temple, and there prefer their request to him, ver. 8. 'Tell us when shall these things be, and what shall be the sign of thy coming, and of the end of the world?' These are only different expressions to denote the same period with the destruction of Jerusalem; for when they conceived would be the destruction of Jerusalem, then they conceived would be the coming of Christ; and when they conceived would be the coming of Christ, then they conceived would be 'the end of the world,' or rather (as it should be rendered), 'the conclusion of the age.' The end of the world or the conclusion of the age is the same period with the destruction of Jerusalem: for there being two ages (as they were called) among the

Jews, the one under the law, the other under the Messiah; when the city and temple were destroyed, and the Jewish polity in church and state was dissolved, the former age must of course be concluded, and the age under the Messiah be commenced."

In corroboration of the above, Jesus says, Chap. xxiv. verse 34, 35. "Verily I say unto you, This *generation* shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." It is evident from these declarations, that the coming of the Son of man should take place in that generation.

**FURTHER PROOF.**—In Mat. xvi. 27, similar language is used by the Saviour, to that in Mat. xxv. 31. "For the Son of man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his works." Having made the above declaration, he informs them of the time "when he the Son of man would come" verse 28. "Verily I say unto you, There be some standing here which shall not taste of *death*, till they see the Son of man coming in his kingdom." According then, to the words of him, who is called the way, the truth and the life, the Son of man would come in the glory of his Father with his angels in the life time of some of those, who then stood by and heard him. The same subject is noticed in Mark viii. 38. and ix. 1. "Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels. And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste death, till they have seen the kingdom of God come with power."

**OBJECTION.**—An objection may be raised on the ground that the passage we are examining is in another chapter, and therefore distinct and separate from the things mentioned in the previous chapter, and consequently, not to be included among those things which were to be fulfilled in that generation. In reply to this, we say, that although a distinction or division by chapters is made, no division is necessary as all in the xxiv. and xxv. chapters, is one continued discourse, and on one subject. This will, easily be discovered by paying attention to the language in the 1 verse of this xxv. chap. "THEN shall the kingdom of heaven be likened unto ten virgins." The word "THEN" is an adverb of time and signifies, at that time, hence the passage reads, "At that time shall the kingdom of heaven be likened unto ten virgins." The question then arises, what time is this? Answer the time previously mentioned, in which "all these things shall be fulfilled" then, at that time "the kingdom of heaven (i. e. the house of Israel) shall be likened unto ten virgins, five of whom were wise, and five were foolish." In addition to the above, the similar language used Mat. xvi. 27, 28. and Mark

viii. and ix. to that in Mat. xxv. 31. in which the coming of the Son of man with his angels is spoken of, and this coming to be in the life time of some who then stood by and heard the discourse, is sufficient evidence that the coming of the Son of man, Mat. xxv. 31. is the same coming, of which the apostles inquired in Mat. xxiv. 2. the signs of which Jesus gave them, and declared that that generation should not pass away until all the things, spoken of, should be fulfilled.

Q. What is meant by separating them? and what the difference of character separated?

A. The separation here spoken of, is a separation or distinction that was about to be made between Jews and Gentiles, at the close of the legal dispensation, and the introduction or establishment of the gospel; in which the gentiles would enjoy privileges from which the Jews would be excluded.

**PROOF.**—We find sufficient evidence of the truth of the above expressed opinion, in the language used in the 32. verse which reads thus "And before him shall be gathered all nations; and he shall separate *them*." According to the grammatical construction of this sentence, the word **THEM** as a *relative pronoun* refers to nations for its antecedent. The relative pronoun being a word used to avoid the too frequent repetition of the same word, or noun; the relative *them* in this sentence is used for *nations*, hence the true reading is, "before him shall be gathered all nations, and he shall separate the nations one from another." It will appear obvious, that there is quite a difference in separating nations, in a national capacity, and individuals in their individual capacity. That this distinction and separation does exist between Jews and Gentiles needs no proof.

**MORE PROOF.**—Those placed on the left hand and rejected, are thus cast off, on account of their refusing to receive Christ and his apostles, or to administer to his and their necessities. Those on the right hand are admitted into privileges and blessings on account of their receiving Jesus and his followers, and administering to their wants. Who were those who rejected the Messiah and his friends? *Answer*, the Jews. Who received him and his disciples? *Answer*, the Gentiles. In consequence of which the Jews are rejected and cast away, and the Gentiles received into the dispensation of the gospel, and to all the privileges and blessings appertaining thereunto. The gospel was first preached to the Jews, they rejected it, hence Paul observes to them, Acts xiii. 46. "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

*At the right hand*, is considered, a place of honor, and respect, and the person thus honored is entitled to the enjoyment of special privileges. Jesus is represented as seated at the right hand of God. Thus exalted and hon-

ored he is to sit until all his enemies are put under his feet, or subdued unto him. The Gentiles, enjoying the privileges of the gospel, are, figuratively speaking, at the right hand. The Jews, having rejected the gospel, are rejected, and are placed on the left hand, being deprived of the spiritual honors and privileges which they had previously enjoyed under the legal dispensation, and now, in consequence of their blindness, superstition and bigotry shut out from the blessings of the gospel.

**CHARACTERS.**—The Jews in consequence of their unbelief, hardness of heart and blindness of mind, are styled “cursed” no other appellation is applied to them in the passage we are endeavoring to explain. In verse 45 it is said “THESE (who? answer, those on the left hand) shall go away into everlasting punishment: but the righteous into life eternal.” By the expression *righteous* applied to those on the right hand, we naturally apply the opposite term, *wicked*, to those on the left hand: But it is not used in any of the verses contained in that paragraph commencing with the 31 verse.

The expression, “Blessed” and “Cursed,” appears to be one of those Hebrew forms of expression, in which more meets the eye, than is intended to be understood. We will bring an instance, Romans ix—13. “Jacob have I loved, but Esau have I hated.” No person believes, that the passion of hatred dwells or can find a place in the bosom of Jehovah. Much less are any willing to believe that God hated Esau before he was born, and yet Paul says, “the children being not yet born, neither having and done any good or evil, that the purposes of God according to election might stand, not of works but of him that calleth.” The absurdity of the supposition that God hated Esau before he was born, or had done good or evil has induced learned divines carefully to criticise on this passage, and they inform us that the true reading is, “Jacob have I loved, but Esau have I less loved.” The learned Dr. Adam Clark, in noticing the above sentence says, “I have loved the posterity of Esau less than I have loved the posterity of Jacob: which means no more than that God, in the course of his providence, gave the Jews greater earthly privileges than he gave to the Edomites; and he chose to make them the progenitors of the Messiah, though they ultimately, through their own obstinacy, derived no more benefit from it than the Edomites did.”

Jacob, or rather his posterity as the objects of God’s love, were blessed with certain privileges, which Esau or his descendants did not enjoy, while therefore Israel or Jacob, were blessed, the Edomites or Esau were cursed. The scene in regard to Israel is now changed. Those who were called “blessed” are now called “cursed”—and Israel, who so far exceeded Edom in point of earthly privileges and blessings, are now, in consequence of their obstinacy, far exceeded in spiritual blessings and

privileges by the gentiles. As the earthly blessings, which the Jews enjoyed, were according to the purposes of God, so also, in his divine Providence, hath he granted to the gentiles the blessings and privileges of the gospel, which entitles them to the appellation of *blessed*. In the gospel, life and immortality is bro’t to light, and all the glories of eternity presented to the eye of faith. The soul, enraptured with the scene, feels immersed in an ocean of bliss, and awaits in humble confidence the approaching period when it shall enter into immortal joys.

**Q.** “What is the true meaning of the last verse? and what is here meant by everlasting punishment, and life eternal? and to whom does each apply? and when will either end? Show the everlasting punishment here mentioned does not apply to the wicked after death, or that it will come to an end, and when?”

There are several inquiries contained in the above question, which require separate answers. We will therefore endeavor to reply to each distinct article, in the order in which we think they ought to stand.

**First.**—“Show that the punishment here mentioned does not apply to the wicked after death?”

This we have done, and also shown, to whom the last verse does apply, by showing, that the portion of scripture under consideration, had immediate reference to the coming of Christ in judgement upon the Jews which was verified and the destruction of Jerusalem and the dispersion of the house of Israel; consequently, it does not apply to the wicked after death but to the wicked unbelieving Jews. Bishop Newton observes “Hitherto we have explained this xxiv. chapter of St. Matthew as relating to the destruction of Jerusalem, and without doubt as relating to the destruction of Jerusalem it is **PRIMARY** to be understood.” If then, this is the primary application of these passages, it is sufficient that we thus understand them, and whatever further allusion others may suppose them to have, is nothing to us. We have clearly shown that these two chapters the xxiv. and xxv. are connected, being one continued discourse on the same subject, the primary application of all which is to the destruction of Jerusalem. This being acknowledged, were it admitted that it had allusion to something else, still it would furnish no proof of that something else, as it might exist only in imagination, and for want of proof of the thing supposed to exist, the account of the destruction of Jerusalem might be laid hold of as having allusion to it. This is a species of proof that will not be admitted by any candid and judicious mind.

**Secondly.**—*What is meant by eternal life?* The word life in a spiritual sense does not signify simple existence or being, but the particular circumstances attending that existence or being. For instance, it is believed that all mankind will be raised from the dead, and made to live in another world, and this life shall be without end, yet it is not admitted that they will possess, “eternal life.” Yet that existence or

life is eternal, being endless. It is the circumstances then which attend that existence that are expressed by the terms LIFE and DEATH, which simply signify *happiness* and *misery*. This eternal life may be entered into and enjoyed in the present state of existence. "He that believeth on the Son HATH everlasting life." By this we know that we have passed from DEATH unto LIFE because we love the brethren. "Life and immortality is brought to light in the gospel." To believe in and enjoy the privileges and blessings, to experience the love of God, and to possess the happiness and peace which hope gives to the soul is eternal life. The Gentiles being admitted into this glorious dispensation of life, this covenant of peace, are considered as enjoying eternal life.

*Thirdly.—What is meant by everlasting punishment?* The Greek word here rendered *punishment*, is *Kolasin*. According to PARKHURST *Kolasin* is from *kolazo* which signifies *to restrain, restraining, or repressing*. In the improved version of the New Testament, by a society of gentleman in London, for the promotion of Christian knowledge, it is said, in an explanatory note on Mat. xxv. 45. "The word here rendered *punishment*, properly signifies *correction inflicted for the benefit of the offender*." This is perfectly consistent with Parkhurst's definition of *kolazo to restrain, restraining, or repressing*. In further illustration of this subject we quote the following from the Religious Inquirer.

#### NOTES ON THE SCRIPTURES.

The word translated punishment in the forty-sixth verse of the twenty-fifth chapter of Matthew, is *Kolasis*, and originally signified *amputatio arborum luxuriantium*, the pruning of luxuriant trees. In process of time it was used figuratively for correction or chastisement, and it is to be thus understood in the verse we have mentioned. The word from which *Kolasis* is derived, and the meaning attached to it by the Greeks, clearly determine its sense, and prove that it was used to express that infliction by which men are made better. To show that we have rightly explained this word, we quote two celebrated critics. Grotius says, that the kind of punishment which tends to the improvement of the criminal, is what the philosophers called among other things, *Kolasis* or *chastisement*. Wytenbach, who follows Grotius, says, that God, in the infliction of sufferings, has three ends in view: the first of which, is the correction of the offender, in order to his future amendment. And that the Greeks frequently gave to such sufferings the name, *Kolasis*. That the scripture writers employed this word in this sense, may not only be inferred from its original signification, and the usage of the Greeks, but from a consideration of the passages in which they have used it. No believer in endless misery supposes the reprobate suffer it in this life; but John implies that this punishment (*Kolasis*) is experienced in this life, when he says, there is no fear in

love; but perfect love casteth out fear; because fear hath torment, (*Kolasis*.) As perfect love casts out the fear which produces this torment, and as this torment is endured in this life, we may fairly conclude this punishment is limited. It cannot be replied that it is called endless, and that consequently it can have no limitation; for if we have shown that *Kolasis* means a corrective infliction, it would be the grossest solecism to talk about an endless chastisement. The argument for unending suffering therefore derives no support from this word, (*Kolasis*) as it originally and metaphorically signified a corrective discipline. The idea attached to the verse we are examining appears to be this: the righteous, or those who accept the gospel, shall go into age-lasting life or enjoyment, and the wicked, or those who reject it, into age-lasting punishment, or correction."

*Fourth—When will either end?*—The same Greek word is translated *everlasting*, and *eternal*. The true meaning of which is, *AGE*, or *dispensation*. The word is used to express a long but indefinite period of time. It has been often said, that if we limit the duration of the punishment we must necessarily limit the duration of life. In reply we say, if the happiness of the righteous as to its duration, is dependent for proof on the use of this equivocal and doubtful word *Aion* translated everlasting or eternal, the evidence of its endless duration is so small as not to give much consolation or hope to the believer. We are willing to say that the consequences resulting from the state of things expressed in Mat. xxv 31st v. will have an end, and we feel able to point out the time when. Before we proceed to this, it is necessary to show that eternal felicity in another world is not intended in this portion of Scripture. Religionists, most generally, concur in this, that eternal salvation is of the free grace and mercy of God, according to his own good pleasure. In support of this, we have the testimony of the Apostle, Rom. iv. 4, 5. "To him that worketh the reward is not reckoned of grace but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly his faith is accounted for righteousness." Eph. ii. 8, 9. "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God: Not of works, lest any man should boast." 2 Tim. i 9. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—In Mat. xxv it is said, "Come ye blessed—for I was an hungered and ye gave me meat, &c." If eternal salvation is intended in this place, then, that salvation is predicated on *WORKS*, which completely contradicts the assertions of Paul, who says, "Not of works"—"not according to our works"—The apostle again observes, if it be of grace it is no more *works*—if it be of *works* it is no more grace.—If we believe, that the apostle spake the truth,

then we cannot suppose that endless felicity is intended in this 46th verse, but a state of happiness arising from the actions of men, viz. by receiving and embracing the dispensation of the gospel; and on the other hand, those miseries which proceed from a state of blindness, darkness, and opposition to the gospel. The question then returns, when will this punishment have an end? We answer in the language of Paul to the Romans, xi chap. 25, 26. "For I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits,) that blindness in part is happened unto Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved, as it is written, 'There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob.' The reader is requested carefully to examine, for his own satisfaction, the whole of this 11th chapter of Romans, in which he will find, according to the arguments of the Apostle, that God, in his all wise and glorious Providence, ad suffered the Jews to refuse and oppose the gospel by which a way was opened for the ingathering of the Gentiles. He will find that God has not cast away his people that they should eternally perish; but they are left in a state of blindness until the fulness of the Gentiles be come in. Then shall the deliverer go forth, and Jews and Gentiles be brought under one dispensation, and enjoy equal right, and equal privilege.

With this view of the glorious accomplishment of the purposes and designs of God, the apostle breaks out in the following exclamation—"O the depths of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who has been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him are all things; to whom be glory forever. Amen."

## MESSENGER OF PEACE.

HUDSON, SATURDAY, OCTOBER 23, 1824.

The following very witty anecdote is going the rounds in many of the political and religious publications of the country.

### UNIVERSALISM.

A venerable minister, in a neighbouring state, grieved to see the doctrine of universal salvation prevailing in his parish, was desirous of preventing its progress, by convincing Mr. M—, the preacher of the doctrine, that his system was unscriptural and dangerous to society. For this purpose he requested the company of Mr. M. an evening, and being too old to manage the argument with dexterity himself, he desired a young clergyman of his acquaintance to attend and assist him. The aged gentleman opened the conversation of the

evening by informing his young brother in the ministry, that he had requested the company of Mr. M— and himself, in order to have the doctrine of universal salvation fairly discussed in his presence; for he thought Mr. M— might be convinced of his error; but he was too old himself to manage the debate. He, therefore desired the young clergyman to enter upon the argument with Mr. M—. "Why sir," replied the young gentleman, with his usual address, "Jesus Christ says, 'He that believeth shall be saved and he that believeth not shall be damned,' but Mr. M— says, 'no one shall be damned'; the dispute, therefore, is wholly between Jesus Christ and Mr. M—, and I wish to be excused from any interference."

The publication of this anecdote, shows that its publishers, are either very ignorant of the doctrine of Universal Salvation, or that they are disposed to trifle with the subject, with the design of misleading and prejudicing weak and ignorant minds. We know not who this Mr. M. is, referred to in the anecdote, but we are persuaded that the whole is a fabrication for no Universalist minister that ever we were acquainted with, ever denied the truth of this declaration. "He that believeth not shall be damned." It is true, universalists do not believe that men will remain in a state of unbelief, and damnation through the wasteless ages of eternity, but they do religiously believe that 'he that believeth not shall be damned.' Nay, more, they believe the divine testimony which declares "that he that believeth not is condemned already"—again, "He that doubteth is damned." Universalists have therefore no controversy with their redeemer, but are labouring to defend his cause, and maintain the veracity of his word, fully persuaded that what Jesus has promised he will perform. He hath said, "and I, if I be lifted up from the earth, will draw all men unto me." Again, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should loose nothing but should raise it up again at the last day." Again, "As thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him!"

The consequences of sin, and the condemnation attendant on a state of unbelief, Universalists are as careful to notice in their

preaching as others are, and are perfectly willing to receive every thing that the scriptures express on the subject ; but they are not willing to admit the interpretations which others are pleased to give on these passages, especially when they are in direct contradiction to the divine word. It is time, that those who are disposed to write against the doctrine of Universal Salvation, should be cautious not to oppose the doctrine until they make themselves, in some measure, acquainted with it. To fight against a sentiment of which they are entirely ignorant, is only beating the air.

FROM THE UNIVERSALIST MAGAZINE.  
CIRCULAR OF THE CONVENTION IN 1824.

To the Ministers of the Gospel which God preached to Abraham, saying "In thee shall all nations be blessed;" to the faithful in Christ Jesus, who believe in "the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began;" and to the ransomed of the Lord, wheresoever scattered abroad, to whom this epistle may come, the General Convention of the Universalists sendeth Greeting :

DEARLY BELOVED,

Pursuant to a custom coeval with the establishment of the General Convention, we address you from the fulness of our hearts, that ye may be partakers of our joy. "By the good will of him who dwelt in the bush," we have been favored with another annual meeting, and it was truly "a time of refreshing from the presence of the Lord." From the commencement of the body, there has, probably, never been a more cordial and profitable season experienced. "The angel of the Lord came upon us, and the glory of the Lord shone round about us." The meeting was well attended, and the brethren appeared to be "of one mind and one spirit," and determined, by the grace of God, to "strive together for the faith of the gospel." No root of bitterness sprang up among us, to choak the good seed of the kingdom. No inclination is felt to exaggerate in describing the harmony and happiness of the occasion, and that we do not, will appear from the minutes, which are a brief and faithful detail of the transactions of the meeting. Investigation and discussion were unavoidable in some parts of the business; but during the whole session, there was not, it is believed, a sentiment expressed, nor a sentence uttered, but with the purest motives, and in a temper compatible with the spirit of the gospel. The letters sent from different societies, and the accounts given of others, by brethren in the ministry, who have labored with them in word and doctrine, were encouraging to the lovers of "the truth as it is in Jesus." Notwithstanding the various causes which obstruct the free course of the real gospel, it unquestionably, progresses in a degree hitherto unparalleled. New societies are formed, and houses for pub-

lic worship are erected, or are erecting, in almost every direction. The odium, which superstition has, for ages, attached to a profession of faith in "the common salvation," is rapidly dissipating under the renovating influence of "the Sun of Righteousness," who has risen, and is still rising upon thousands, "with healing in his wings." Preachers of splendid acquirements, who have heretofore zealously labored to disseminate the traditions of men, and young men of promising talents and virtues are constantly entering the ministry of universal reconciliation. Our Master seems to be rapidly hastening the time, when "a little one shall become a thousand, and a small one a strong nation." The difficulties which, for a long time, partially suspended, or embittered the intercourse of some brethren, are, by the grace of God, amicably, and it is believed, effectually adjusted; and a spirit of union and peace pervades, in a good measure, the whole order. These difficulties, though a subject of much regret at the time, will undoubtedly eventuate in the consolidation and permanency of the general connexion. They were probably, designed by our heavenly Father, as a course of salutary discipline. They formed, under the superintending hand, a necessary and useful trial of our faith. The termination of them in a cordial, and a firm fellowship, will show to ourselves and to the world, that the doctrine in which we believe possesses sufficient virtue and power to overcome all difficulties; to remove every stumbling block out of the way of brethren; and ultimately to diffuse a spirit of perfect pacification through the whole family of man. Let us all seize the golden opportunity, and if we "have aught against a brother," exhibit this bright trait in the practical character of our religion. Let the world see that a hope in the forgiveness of sins, begets in our hearts a forgiving disposition. It was with a view to accellerate a just and satisfactory settlement of any differences which may hereafter occur, that the resolve inserted in the minutes, was unanimously passed. The course heretofore pursued by the convention, has in the increase and extent of the connexion, become burdensome, and therefore untenable. The members have spread over a vast extent of country. In this imperfect state, "offences must needs come," and to carry them before the convention, the annual sessions of which are, at times, extremely distant from each other, subjects the parties to great and needless inconvenience and expense. It is also believed that a variety of circumstances renders the Convention a less competent tribunal, than a select council. Many of the members which compose it, necessarily live remote from the scene of difficulty, are unacquainted with the nature of it, its origin, progress, and nameless substantial facts, a knowledge of which is essential to an equitable decision; but of which they have no means of obtaining satisfactory information. A coun-

cil, selected from among intelligent and candid brethren, who live at a convenient distance, can easily go to the very theatre of contention, make deliberate and close inquisition into all its circumstances, probe the wound deeply, and thus obtaining a critical knowledge of its nature, and all its bearings, will be more likely to prescribe and apply a healing and effectual remedy. There are many other considerations which might be urged in vindication of this measure, but it is unnecessary. The nature of the case will suggest its propriety, and insure, we are confident, the approbation of every brother. But it is hoped that we shall all connect with this approbation, a fixed purpose of heart, to learn wisdom from the things we have suffered, and in future, to keep to the utmost of our powers, "the unity of the spirit in the bond of peace." This is a subject on which we cannot too frequently, or too zealously stir up the minds of each other. To this, let the brethren in the ministry, and particularly those who have just entered the vineyard, take early and perpetual heed. It constitutes the very marrow and fatness of ministerial usefulness. Eloquence is nothing, talents are nothing, and boasted virtues are nothing, if dissociated from that "charity which thinketh no evil, speaketh no evil, beareth all things, and which never faileth." "By this shall all men know that ye are my disciples, if ye have love one to another." The future prosperity of the cause in which we are engaged requires only a general concentration of efforts. Let all "who have named the name of Christ strive together for the faith of the gospel," and we may fear no evil, for no weapon formed against us can prosper.

Before closing this circular, it is thought expedient to suggest to our brethren, the importance of an increased attention to the annual meetings of the Convention. At every session, some societies are not represented by a delegate, or by any direct communication. We of course cannot have so perfect a knowledge of the general connexion as is desirable, or as the interests of the body require. Would it not tend, in various ways, to advance the common interest, should each society in the connexion, not represented by a messenger, uniformly send a letter to the Convention, stating the numbers of members, how many have joined or left, during the previous year, how much preaching it has had, what numbers usually attend public worship, and a plain account of its general condition and prospects? And may not the clerks of the respective associations afford much aid to the general cause, by forwarding to the Convention in writing, as detailed a report of the societies in fellowship, the number of members belonging to each respectively, &c. as convenience may permit? These suggestions, the brethren will duly consider, and regulate their proceedings agreeably to their convictions of propriety. Let us constantly bear in mind that one great motive

in all our united efforts, is the promotion of our practical sobriety, righteousness and godliness in the world. A principle design in all our labors at present, is to convince mankind that this is, in fact, the natural tendency of the faith which we cherish and disseminate. The great battle with respect to doctrine has already been fought; the victory is won: "We are more than conquerors through him that loved us." The field is ours; and we have now little to do except to remove the rubbish; to cultivate the soil, and to render it fruitful in every good word and work. But refined speculations, learned criticisms, and leveling arguments will not of themselves, accomplish the object. Without the enriching influence of practical goodness, they are "as sounding brass or a tinkling cymbal." A peaceable and holy life is the only sound logic in this case. This will exert an irresistible power over gain-sayers. It will effectually put to silence, the tongue of foolish men. Let the pure light of universal grace shine in all our lives, and opposition to the moral tendency of our faith must cease, wherever it is known. This is evident from facts within our observation. In all cases, the most is said against this faith, where the least is known of it; and where people generally, have had the best opportunity to become acquainted with its principles, and their influence upon society, there is the least opposition to it, as being dangerous and immoral in its tendency. Indeed, where people have barely heard of this heavenly doctrine, but are entirely ignorant of its character, the lip of detraction knows no bounds; but as the mind becomes acquainted with it, the virulence of opposition ceases; and where it is thoroughly understood, the noisy tongue of slander itself, dares only whisper its unfriendly insinuation. This plain fact speaks volumes in favor of our general system of faith. And now, dear brethren, may we all prove ourselves expert in multiplying this sort of evidence, and without the least division, "add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of the Lord Jesus Christ."

By order,

S. STREETER.

#### SCHISMS.

The schisms of the Church of Christ are deeply to be lamented, on many accounts, by those who have any regard for all that is valuable and worth preserving amongst men; and although we are willing to believe with Paley, that the rent has not reached the foundation, yet are these differences (though not essentials) most particularly to be lamented, because they prevent the full extension of the glorious light of the gospel throughout the world. These

differences amongst ourselves, furnish those whom we would attempt to convert, with the plausible, and to them I fear, unanswerable argument;—with what face can you christians attempt to make us converts to your faith, when you have not yet decided amongst yourselves what christianity is? Surely it will be time enough to make proselytes of others, when you yourselves are agreed. For Calvin damns the Pope, and the Pope damns Calvin; and the only thing in which they agree, is in damning Socinus; while Socinus in his turn laughs at both, and believes neither.

#### CAUSE OF SELF-MURDER.

The Editor of the "Boston Recorder," a paper devoted to the cause of "*fat livings*," noticed the suicide committed in this city recently, by two young men, foreigners, who, in a moment of desperation occasioned by pecuniary embarrassments, destroyed themselves; and introduced the account into his columns thus—

"Universalism favorable to self-murder."

Supposing we were to publish the account of the treason of Benedict Arnold, and head the article.

"Calvinism favorable to Treason."

Should we not be quite as justifiable as the Editor of the Boston Recorder?

We reiterate the assertion that if the professed believers of the doctrine of the endless damnation of the wicked, (such as the editor of the Boston Recorder,) were *sincere* in their belief, they would deal much less in slander and detraction than they do at present! We are continually told, that a *belief* in the doctrine of the salvation of *all* men, has a *tendency* to make men commit all kinds of *crime*, &c. Let *facts* speak. The State Prison in this city contained, a few days since, 623 criminals, of various faith and religion; **BUT NOT ONE UNIVERSALIST AMONG THEM ALL!!!** The editor of this paper went through the various departments of this gigantic reservoir of depravity, where hardened wretches from every clime are congregated, and visited the cells of the most abandoned, who, to appearance, have *made a trade of sin*, and heard from the lips of the delinquents, the confession, that they *believed in the endless misery of the wicked!*

Here is a comment, for you, of more value than ten thousand volumes of orthodox slanders, and hypocritical speculations.

*Quere.* If a belief in Universalism leads to all the crimes committed by the tenants of the State Prison? Has it led to these! *Gos. Her.*

#### FEMALE PIETY.

*In Extract.*—Religion in a female secures all her interests. It graces her character, promotes her peace, endears her friendship, secures her esteem, and adds a dignity and worth indescribable to her deeds. How sweet! when the mistress of a family is the hand-maid of the

Lord—when the mother of children is an example of piety—when the wife of our bosom is espoused to the Redeemer! how desirable that the daughter be a chaste virgin to Christ! that the sister leaneth on the arm who sticketh closer than a brother! that the songstress of the temple belong to the Heavenly choir! How pleasant, when the absent husband can think of home, and reflect that angels watch the place, who may guard the interest and the health of his heaven born companions, and the children of the covenant! When about to leave her a widow, and commit to her exclusive care his helpless offspring, how consoling, if her character is such that she can lean upon the widow's God, and put her children under the guardianship of him, who is the father of the fatherless! Then he quits the world calm and happy, supported by the hope, that he shall meet them in heaven.

Religion has a peculiar sweetness when it mingles with the softness of the female character; so the dew drop borrows odour and colour from the rose.

#### POETRY.

##### FROM THE GARLAND.

*Written at the grave of an Infant.*

Thou wert a lovely little flower, but of tender growth; and as Time's hand, silent and unseen, gradually drew aside the curtain of infancy, thy limbs began to gather strength, and thy cheeks to gather bloom—blending the smile of innocence with the tinge of beauty. Death came, and plucked thee from thy parent stem—and bore thee to the tomb. But thou shalt bloom again, for—

"The wintry blasts of Death  
Kill not the buds of Virtue: No, they spread  
Beneath the heavenly beams of brighter suns,  
Thro' endless ages into brighter powers."

Yes, little charmer! thou hast gone,  
And left this "teeming state of strife"—  
On angel wings thy spirit's flown  
To worlds of endless light and life.

In vain thy doating mother wept,  
And press'd her last, fond, burning kiss—  
O'er thee Death's shadow slowly crept,  
Congealing every sluice of bliss!

Thou wert but for a moment given,  
A pledge of ever-during love—  
Then snatch'd into thy native heaven,  
To bloom with kindred flow'r's above.

Then rest thee here, sweet little one!  
Far, far from every note of sorrow—  
Thy mother sighs "God's will be done!"  
Then, sleep thee! till the final morrow.

HARPERS-FERRY.

JUVENIS.

#### Died,

In this city on the 9th inst. CHARLES, infant son of Israel Platt, aged six months.

In this city LUKE P. NEWBERY, son of Mr. Thomas P. Newbery, aged 3 years.

On the 16th ALEXANDER, son of Wm. Nash aged 3 years.

On the 17th SHUBAEL WORTH, esqr. in the 80th year of his age.

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